

# St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

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(For ST. ANTHONY'S MESSENGER.)

## *Saint Monica.*

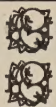
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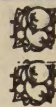
A loving, patient mother thou —  
Whose sainthood was well-won,—  
Thy years of pray'r and suffering brought  
Salvation to thy son;  
And such a son Augustine was —  
A glory and a light,—  
A star within the firmament  
Of heav'n's exalted height!

Dear mother of such noble son,  
May we, too, persevere,  
And realize, though life seems dark,  
That God is always near.  
May we contented be to wait,  
God's purpose to fulfill,—  
All gifts are in His Loving Hand  
To yield or hold at will!

*Amadeus, O. S. F.*



## The Tertiaries' Corner.



(For ST. ANTHONY'S MESSENGER.)

### St. Elizabeth of Hungary,

Patroness of the Third Order of St. Francis.

(Interesting Notices selected by F. McG.)

#### V. The Noble Character of Louis.



LUKE LOUIS, the husband whom God in his mercy had destined for his pious servant Elizabeth, was truly worthy of her. "He was a man simple and upright, fearing God and avoiding evil." (Job i. 1.) All the historians of Thuringia and of St. Elizabeth describe him in the most attractive manner.

The nobility and purity of his soul were portrayed in his exterior. His manly beauty was celebrated by his contemporaries. All boast of the perfect proportion of his figure, the freshness of his complexion, his long, fair hair, and the serene and kindly expression of his countenance. The charm of his smile was irresistible. His carriage was noble and dignified, the tone of his voice extremely sweet. To see him was to love him.

An unstained purity of body and soul distinguished him from his earliest years. He was as modest and bashful as a young girl; it was easy to make him blush, and he was reserved in his conversations.

It was not only in his first innocent years that he prized this treasure of purity; it was not merely the result of a youth preserved from danger; nor did it arise from passing emotions and resolutions, sincere indeed when formed, but liable to vanish at the first assault of the "body of sin;" but it was a firm and deep-rooted determination to carry his garment of innocence unsullied before the judgment seat of God, that made purity a rule of his life and showed such resolute resistance to numerous and dangerous temptations.

Independent of control at a very early age, master at sixteen of one of the richest and most powerful principalities of Germany, surrounded by all the comforts and luxuries of that eventful period and, above all, by deceitful counsellors and flatterers, eager to see his virtue destroyed, he never yielded; never even did the shadow of sin tarnish the fidelity he had promised to God, to himself and to her whom he loved as only pure souls can love. Chroniclers have recorded in detail two incidents in which the virtue of Louis was put to a test. The anecdotes will surely edify devout souls and increase their love for chastity.



A short time after the death of his father, Louis went with his mother, the Dutchess Sophia, to the castle of Ebersberg. A certain lord, jealous of the virtuous prince, sought to ensnare him and ruin his innocence. In the neighboring village of Auerbach he found a young girl of remarkable beauty and had her brought to the castle, and even to the chamber of the prince. The path to the castle led across the courtyard where little Elizabeth was playing with her companions. Seeing the stranger being led to her betrothed she began to weep "because they wish to take my brother's precious soul and destroy it."

Meanwhile young Louis lay upon his bed, for it was during the heat of the day, when he heard a knock at his door; he leaped up and went barefooted, as he was, to open it. The young girl entered with the knight and Louis said to her,

"Maiden, why come you here?"

"I know not, my lord," she replied.

"I brought her to you"—the knight thought flattery would carry the day—"that you might do with her what you please."

A chamberlain whom Louis had prudently called to the scene presented him with three marks of pure silver which the prince gave to the girl and said: "Lower your veil, fair maiden, and take this small present as a blessing that you may joyfully return to your family." And taking the unworthy knight aside, he ordered him to restore the girl to her relatives free from all stain and closed a deserved rebuke with the words, "If the least harm happens to her, I assure you that you will be hanged." The chronicler adds that he concealed the name of the knight lest he give scandal, and says that "Elizabeth seeing the stranger depart so soon rejoiced at it and thanked God."

Another time, as he looked from a window which opened on the public square at Eisenach, where the people were dancing, an attendant pointed out to him the wife of one of the citizens who was remarkable for her beauty and grace, and added that if she pleased the prince he would make her agreeable to his wishes. Angrily turning on him, Louis said: "Be silent; if ever again thou dardest sully my ears by such language, I will drive thee from my court."

Louis daily assisted at Holy Mass with exemplary devotion. He zealously defended the rights of the Church and the monasteries, but he well knew how to distinguish between these rights and the personal interests and ambitions of prelates and religious, and persistently opposed them; horse and helmet, however, were always ready to punish those whose petty intrigues or cruel exactions troubled the peaceful lives of God's ministers.

The usual terminal of his rides in time of peace was the Benedictine

Abbey of Reinhartsbrunn where he had chosen his burial place. He found much pleasure and encouragement in the company of the monks. His first visit was to the guest-house for the poor and pilgrims, which was an essential part of every monastery. A gentle word would console the sick and little presents lent cheer to their misery. On his return to the castle, he would endeavor to practice some of the acts of self-denial he had observed in the monastery. He never ate salted or spiced meats, never drank beer and used wine only when ill.

His courage and cleverness were remarkable; his sense of justice pronounced, his conduct towards inferiors kind and affable. His love for justice was truly passionate. He banished from his court all those who were haughty to the poor, and scorned all talebearers and gossips. Persons found guilty of cursing or impure language were sentenced to wear in public, for a time, certain marks of ignominy.

His regard for truth was so great that his least word gave the same security as well as would the most solemn oath of another. "One could build upon his word as upon a rock," was the verdict of his people.

Full of mercy and generosity for the poor, he showed a lively interest in all his people. He would defend the wronged and more than once he marched to battle to avenge wrongs inflicted on his meanest subjects.

Under such a prince the moral and material prosperity of Thuringia could not but increase; princes and nobles copied the example of their king, loved justice and safeguarded the rights of others, the people were obedient, peaceful and happy. In a word, Louis' character and life are contained in the motto he had chosen from his earliest years:

"Piety, Chastity, Justice towards all!"

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### **A Model for Christian Mothers.**

St. Monica was the mother of St. Augustine, the great Doctor of the Church. From her holy life we gather that she was a model wife and the best of mothers. Her virtues and her good example brought her pagan husband to the true religion. The purity of her widowhood, her works of charity and her long continued prayers reclaimed her son Augustine from a life of sin and heresy, and made him one of the greatest lights of the Church. In his writings, speaking about his mother's death, we find these truly beautiful words: "We did not think it becoming to desecrate her obsequies with tearful moanings, for she died not miserably, nor did she die entirely; this we know from the monuments of her good works." Mothers like Monica are to be found today, who may well bewail the perverseness of their husbands and the wickedness of their sons; but with her example before them they need not despair.



## **The Month of Mary.**

We are again in the month of May, or as it is otherwise known to Catholics, the month of Mary, which is dedicated in an especial manner to the honor of the Blessed Virgin Mary. It is the most beautiful month of all the year, the month of blossoms and flowers, and, therefore, most appropriately consecrated to her who is the "flower of the field" and the "lily of the valleys," whose fragrance goes forth bearing with it the odor of loveliness and sweetness.

We bring her spotless lilies in honor of her purity, and lovely roses to tell her of our love. We illumine her shrine with numerous lights to bespeak the devotion we feel toward her, and to testify the faith we have in the power of her intercession for us with her Divine Son. We sing her praises and recite her rosary and litany at the May devotions. We try to do her all the honor we are capable of; but the best way to show her our love and devotion is the imitation of her virtues.

Let us then strive to imitate her humility, her purity, her obedience, her gentleness and sweetness, and all the virtues of her perfect and lovable life. Let us pray, especially during this month, that she help us in being pure and innocent, for she is our Mother most pure, Mother most chaste, and sinless, and immaculate.

By thus honoring our Blessed Mother, we may rest assured she will watch over us in life, and assist us when the hour comes for us to descend into the valley of death, and welcome us to the everlasting Home.



## **Good Advice on Prayer.**

The following remarkable advice is taken from a letter of Dom Bosco to a religious of the Salesian Congregation. It is dated December 8, 1887 (Feast of the Immaculate Conception), less than two months before his lamented death. This letter may be regarded as a sort of spiritual testament of the holy priest: "When one earnestly wishes to obtain a grace from God through the intercession of the Blessed Virgin or some other Saint, it is usual to say: 'If this favor be granted, I will make such and such an offering, or give such an alms.' Far preferable and more efficacious would it prove to give beforehand what we intend to offer in thanksgiving; for thus, by our confidence, we oblige, as it were, Almighty God, Our Blessed Lady, and the Saints to listen favorably and to grant our petitions. We also fulfill the precept of Christ: "Give, and it shall be given to you." Our Divine Savior does not say, 'Promise to give, and you shall receive;' but, 'Give first, and then you shall receive.'"

(For ST. ANTHONY'S MESSENGER.)

**The Resurrection and Apparitions of Christ.**

(CONTINUED.)



OW Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him: 'We have seen the Lord.' But he said to them: 'Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.'

"And after eight days (the Sunday after Easter), again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst and said: 'Peace be to you.' Then He saith to Thomas: 'Put in thy finger hither, and see My hands; and bring hither thy hand, and put it into My side; and be not faithless, but believing.' Thomas answered, and said to Him: 'My Lord, and my God.' Jesus saith to him: 'Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed.'" (John xx, 24-29.)

"And the eleven disciples went into Galilee where Jesus had appointed." (Matt. xxviii, 16.) But before going to the mountain appointed, they tarried by the "Sea of Tiberias, and Jesus (the third time, manifested Himself to His disciples, after He was risen from the dead) showed Himself after this manner. There were together Simon Peter, and Thomas, . . . and Nathanael, . . . and the sons of Zebedee, and two others of the disciples." (Having fished all night they caught nothing.) "But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus. Jesus therefore said to them: 'Children, have you any meat?' They answered Him: 'No.' He saith to them: 'Cast the net on the right side of the ship, and you shall find.' They cast therefore; and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter: 'It is the Lord.' Simon Peter, when he heard that it was the Lord, girt his coat about him, and cast himself into the sea. But the other disciples came in the ship, dragging the net with fishes. As soon as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them: 'Bring hither of the fishes which you have caught. Simon Peter went up, and drew the net to land, full of great fishes; one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them: 'Come, and dine.' And none of them who were at meat, durst



ask Him: 'Who art Thou?' knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. . . . When therefore they had dined, Jesus saith to Simon Peter: 'Simon, son of John, lovest thou Me more than these?' He saith to him: 'Yea, Lord, Thou knowest that I love Thee.' He saith to him: 'Feed my lambs.' (Thrice he repeated the mysterious question, and thrice commanded Peter to feed His lambs and sheep.) 'Amen, amen, I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not.' And this, he said, signifying by what death he should glorify God. And when He had said this, He said to him: 'Follow Me.' Peter turning about, saw the disciple, whom Jesus loved, following, who also leaned on His breast at supper, and said: 'Lord, who is he that shall betray Thee?' Him therefore when Peter had seen, he saith to Jesus: 'Lord, and what shall this man do?' Jesus saith to him: 'So I will have him to remain till I come, what is it to thee? Follow thou me.'" John XXI, 1-22.)

"And the eleven disciples went . . . unto the mountain where Jesus had appointed them. And seeing Him, they adored; but some doubted." (Matt. xxviii, 16-17.)

It is hardly possible that those who still doubted were of the eleven disciples. They were probably of the "five hundred brethren" of whom St. Paul says: "Then He was seen by more than five hundred brethren at once; of whom many remain until this day, but some are fallen asleep." (1 Cor., xv, 6.)

"And Jesus coming, spoke to them, saying: 'All power is given to Me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.' (Matt. xxviii, 18-20.)

"To whom also He showed Himself alive after His Passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God." (Act., 1, 3.)

When these forty days were ending, we find the disciples again in Jerusalem, where Jesus appeared to them for the last time, speaking, as it would seem from St. Mark, the commission and promise He had given in Galilee, "And He said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe; in My Name they shall cast out

devils; they shall speak with new tongues. They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover." (Mark, xvi, 15-18.) "And I send the promise of My Father upon you: but stay you in the city, till you be endued with power from on high. And he led them out as far as Bethania (upon the Mount of Olives); and lifting up His hands, He blessed them. And it came to pass, whilst He blessed them, He departed from and was carried up to heaven (Luke xxiv, 49-51), and a cloud received Him out of their sight. And whilst they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come, as you have seen Him going into heaven." (Act i, 9-11.) "And they adoring went back to Jerusalem with great joy. And they were always in the temple, praising and blessing God. Amen. (Luke xxiv, 52-53.)

The principal difficulties in harmonizing the four narratives are these:

1. Matthew says only Magdalen and "the other Mary" came to the Sepulchre. Mark says, there were Magdalen, Mary "the mother of Jesus," and Salome. Luke simply says: "The women that were come with Him from Galilee . . . came to the Sepulchre." John mentions none but Magdalen.

That Matthew has no mention of Salome, we cannot explain otherwise than that he simply omitted her, or that the word has been lost in the transmission of the text which has come down to us. "The other Mary" he mentions is plainly "the mother of Jesus," mentioned by Luke. She was the wife of Cleophas (and sister of the Blessed Virgin). (John xix, 25.) The only difficulty Luke's narrative gives is that he fails to name the women. John is evidently supplying what had been omitted by the other evangelists; hence he mentions only Magdalen.

2. How Jesus appeared to Magdalen alone, before the arrival of the other two women, is explained by *supposing* that she went to the Sepulchre, while they went to fetch the spices and ointments. (John xx, 1); "Magdalen cometh *early, while it was yet dark.*" "The other two went to get the spices which they had prepared" (Luke xxiv, 1); and "they come to the Sepulchre, *the sun being now risen*" (Mark xvi, 2.)

3. Another difficulty is found in distinguishing the apparitions mentioned by Matthew xxviii, 16-20, in Galilee; that by Mary, xvi, 14-18, in Jerusalem; and that by Luke, xxiv, 36-49. None of them gives us the succession of events between the Resurrection and the Ascension, but speaks as if there were but one apparition. But Luke himself tells in the Acts, ch. i, v. 3, that "Jesus . . . showed Himself alive after



His Passion, by many proofs, *for forty days*, appearing to them" (the disciples). And Matthew and John tells us that He was in Galilee. It seems quite certain that the first part of the apparition, related by Mark and Luke, is the same as John relates in xx, 19-23, which occurred in Jerusalem on Easter Sunday evening; while the latter part of the apparition related by Mark and Luke agrees with the one recorded in the Acts, i, 4-9, when Jesus led the disciples from Jerusalem to the Mount of Olives, whence He ascended into heaven. There is still some difficulty in telling whether the Commission and Promise, recorded by Matthew xxviii, 18-20, as having been given in Galilee, is the same as that recorded by Mark xvi, 15-18, and Luke xxiv, 47.

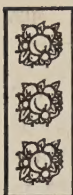
I think the most probable order is the one I have given and which in brief would be the following:

THE RESURRECTION AND APPARITIONS OF CHRIST.

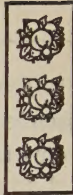
No.	Order of events.	Mat.	Mark	Luke	John	Acts
1	The earthquake, angel.....	28, 1-4	.....	.....	.....	.....
	The guards, false report.....	28, 11-15	.....	.....	.....	.....
	The women start to the tomb...	.....	16, 1	.....	.....	.....
	Mary of Cleoph and Salome go to fetch the spices, etc.....	.....	.....	23, 56 24, 1	.....	.....
	Magdalene comes to the tomb, where Jesus appears to her....	.....	.....	.....	20, 1-18	.....
	The other two come to the tomb.....	.....	16, 2-6	{ 24, 12; 24, 25; 24, 1-2	.....	.....
2	Returning, Jesus appears to them	28, 3-10	16, 7-11	24, 3-12	.....	.....
3	Jesus appears to Peter (I Cor. 15, 5).....	.....	.....	24, 34	.....	.....
4	Jesus appears to the two at Emmaus.....	.....	16, 12-13	24, 13-35	.....	.....
5	Jesus appears to the eleven (except Thomas).....	.....	16, 14	24, 36-48	20, 19-23	.....
6	Jesus appears to the eleven (Sunday after Easter).....	.....	.....	.....	20, 24-29	.....
7	Jesus appears at the Sea of Galilee	28, 16	.....	.....	21, 1-22	.....
8	Jesus appears to the eleven and "500 brethren" (I Cor. 15, 6) at "the Mount" in Galilee....	28, 16-20	.....	.....	.....	.....
?	Jesus appears during "forty days"	.....	.....	.....	20, 30-31 21, 25	1, 3
9	Jesus' last apparition and ascension.....	.....	16, 14-19	24, 49-51	.....	.....
	The disciples return to Jerusalem.....	.....	16, 19	24, 52-53	.....	1, 9-11
	[The preaching of the Apostles.....	.....	16, 20]	.....	.....	.....

FR. NICHOLAS REAGAN, O. F. M.

—IN all dangers, in necessities, in doubts—think on Mary, call upon Mary. Let her name be ever on your lips and ever in your heart.—  
*St. Bernard.*



## Pious Union in Honor ..of the.. Holy Ghost



"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical*, May 9, 1897.

(For ST. ANTHONY'S MESSENGER.)

### Thoughts on the Divine Paraclete.



WHAT an artist the Holy Ghost is! He needs no time for anything. He wishes to teach; as soon as He touches a soul He teaches; to touch and to teach, are one and the same; for as soon as He enlightens the human heart, He changes its desires, He removes at once what was, and gives what was not.—*St. Gregory the Great.*

God is present—by His *Power*, in so far as all things are subject to this power; by His *Presence*, inasmuch as all things are naked and open to His eyes; by His *Essence*, as He is present as the cause of their existence.—*St. Thomas Aquinas.*

They that live in chastity and holy purity are the temples of the Holy Spirit of God.—*St. Lucy, V. M.*

We should draw all the fruitfulness of our apostolic labors from the Holy Ghost, who descended upon Mary in order that she might conceive and give birth to the "Holy" of whom all who are "begotten by the Father, in the bond of Faith," are members.—*Bld. Grignon de Montfort.*

They who receive the Holy Ghost for love of heavenly things, despise those of earth.—*St. Chrysostom.*

We ought to recollect ourselves during the Doxology (Glory be to the Father, etc.) in order to arouse our fervor, and make up for the distractions we have allowed ourselves to have in the prayer we have just finished, and to dispose ourselves to recite better the one that follows.—*Bld. Perboire, Martyr.*

It is the grace of God the Holy Ghost, which gives us to know and to will.—*St. Anthony of Padua.*

O how hast Thou multiplied Thy mercy O God!

The children of men, shall put their trust under the covert of Thy Wings.—*The Royal Psalmist.*

Come, Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy Love!

Blessed be the Immaculate Spouse of the Holy Ghost, the Virgin Mother of Jesus Christ!

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.



(For ST. ANTHONY'S MESSENGER.)

## Mary, My Mother!

(From the Italian.)

At thy feet I stand, O Mary,  
And thine honor I defend;  
I have loved and served thee ever,  
Let me serve thee till the end.  
Hide me in thy love, O Mary,  
Be my songs of thee in praise;  
Shelter me in hours of weakness,  
Keep me faithful all my days.  
Mary, Mary, thus I call thee,—  
Sweetest name that mortals know;  
Let no misery befall me;  
Guide my path where'er I go!

Mary purest; queenly maiden,—  
Comfort thou of mortals art,—  
Thou dost e'er dispense thy graces  
From a mother's loving heart  
I salute thee, fairest Lady;  
I to thee my praises send;  
Mother, spotless in thy beauty,  
Keep me faithful to the end.  
Mary, Mary, thus I call thee,—  
Sweetest name that mortals know;  
Let no misery befall me;  
Guide my path where'er I go!

—*Amadeus, O. S. F.*

## Flowers by the Wayside.

A young girl visiting the country was following the farmer's wife along a winding half overgrown path amid a tangle of wild flowers. The young visitor exclaimed at their beauty, "I mean to gather all I can carry when we come back and I have a little more time." "Better pick them now if you want them," said the older woman. "'Taint likely we'll come back this way." It was one of those simple, homely incidents that sometimes seem to epitomize life. We must pick now, if we want them at all, the flowers that God scatters along our way. The pleasant hours, the dear friendships, the offered confidences, the happy gatherings—all the brightnesses and blessings that we so often push aside, but mean to find leisure to enjoy sometime—we must take them day by day as they come, or we shall lose them altogether; we never can turn back to find them.



(For St. ANTHONY'S MESSENGER.)

## Whither Goest Thou?



WE ARE pilgrims and strangers in this world and are here only for a time. There can be no doubt about this, for all the generations before us, millions upon millions of people, who lived in this world, are no more. So we will go some day, but when this day will come, we know not. If we are pilgrims, we must be looking for some certain place, which we hope to reach at the end of our destination. What is this end, what is the destination of man? The end of our life, for which God has created us, is to know Him, love Him, serve Him, and thereby to gain heaven. Now, though we have all learned this as the fundamental truth of religion, not all, who call themselves Christians, act accordingly. If such people in all earnestness would ask themselves the all-important question at the head of this sermonette, they could not live as they do. Millions of people are looking for a fine time in this world, their life is one round of pleasures; in their dress, in their meals, in their amusements, conversations, and the like there is not a particle of difference between them and a heathen. To be happy in the sense of the world, these people will bear any hardship, get up early in the morning and work till late at night, to make money. But when it comes to working out their salvation, these very people are too tired, they are too busy just then, and will attend to this important matter later on. And later on God deprives them of His grace; the opportunity, the time of grace is past, God never calls them again! Is this not true and very sad, and do you not know just such people?

The good Christian, who is in earnest about saving his soul, knows and feels that he is called for something higher and better than this world. No matter what position a man holds in this life, no matter how much money he makes, all this cannot make him really happy, for Solomon the great king, who had all his heart could desire, tells us that all is vanity, vanity and nothing but vanity. To work for this world

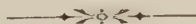


alone, is foolish as all things are perishable, and in a few years the things for which man has toiled so hard will change hands, and whose will they be? Faith alone can answer us the important question. "Whither goest thou?" And the answer can only be: "We are strangers in this world, we are pilgrims on our journey to eternity! For some this journey is short, for others it is so much longer, but for each and every man it is a journey from which there is no return! That's the thing so many forget in their rush and run nowadays for the things of the world. They do not want to deny Christ, and still they are not living for Christ. They want to go to heaven, but overlook the fact that the kingdom of heaven has never yet been the reward for such, who long and sigh for it, but are too lazy to work for it. They forget that the kingdom of heaven suffers violence, and only they that use violence shall attain it. The world is full of such Christians, who in vain boast of the name of Christ without the works of Christ. The cross of Christ, the pictures of the Saints and so many things that remind us of our holy religion, are they not banished from so many homes of nominal Catholics? In many homes I have found such things in some dark, dingy place, perhaps in the room of a good, old grandmother, whose daughter is too new-fashioned to have religious articles in her home. Still, they all want to go to heaven, no matter how their life is here below. Is that no sad? How different were the first Christians compared to so many in our days! They had no church every few blocks, no, there were few churches and in many instances, it meant death to venture out and attend divine service. Still they went, and how many never returned, having been surprised by the heathen soldiers and dragged away to the prison cell, there to await death for their faith. Read the lives of the first Martyrs of the Church, and see how eager they were for Holy Mass. And then turn around and see so many, who call themselves Catholics, but are too tired, too lazy, too negligent to go to Holy Mass, although there is no danger of being put to death for this profession of faith! Whither are such people going?

The Saints of God had before their eyes the one end of man, not for a day or so, but constantly. Nothing could keep them from gaining heaven. We read of kings giving up their crowns, laying aside the royal garments and exchanging them for coarse haircloth! Thousands have left their homes and gone into the desert to do penance for their sins; in prayer, fasting and mortification they spent their days. Were these people fools? The careless and indolent man of the world may consider them fools, but we know better. They were men of the highest education, men of high standing in the world, men of power and influence in the communities in which they lived. And still, they left all to follow

Christ. And nowadays, people of no standing, ignorant and what not, will dare to question the motives of these good people, whom we call Saints of God! They had no other motive than to gain heaven and they knew that heaven could never be gained by the gratification of the lower passions in man. They had too much good sense for that; they understood the words of Holy Scripture, that the life of man is a constant battle, and battle, struggle they did, all days of their life, and gained the prize, the crown of life!

And we do the bidding of satan, and fall down before him, and adore him every time we cling to the things of this world, and work for money, honor, glory and all such foolish tinsel of this world. That's the bait with which the devil does his fishing. He deceives so many children of the Church, telling them that we may admire the Saints, but to follow them, we are too weak. But we are not too weak for parties and dances, for pleasures by day and sinful amusements by night; we have no time for prayer, but plenty of time for idle gossip; we are too busy to attend to the affairs of our soul, but so many hours and days of our life are given up to watching the actions of our neighbor! Does that look like doing violence to ourselves, and can we hope to go to heaven by such a life? So you see the question at the head of this sermonette is not out of place, it is always up to date, for this very day you may be called by God to answer it. What will the answer be? B. B.



(FOR ST. ANTHONY'S MESSENGER.)

## **The Good Old Doctor's Rosary.**



SOME years ago there lived in lower Maryland a physician who had attained a celebrity in his profession that few acquire. So eminent was he that his advice was solicited from all the neighboring counties, and his opinion invariably proved to be correct. The last years of his useful life were spent mostly in attending consultations and in gratis visits to the poor. But it was not from earthly science alone that he derived his wonderful skill and success in the practice of medicine; a fund of piety made him what he was, and from the time he learned to lisp the beautiful Hail Mary at the knee of his pious mother, he had a profound veneration for the mother of God. The Holy Rosary was his favorite devotion from childhood.

A pair of beads had come into his possession through several generations, and had been used by some of his ancestors in the turbulent days of English persecution. Several times did he rechain those dear beads, his faithful companion day and night. In the long, fatiguing rides of his country practice, he desired no better company than the recitation of the



Rosary on those plain little beads, which in many cases seemed to possess a miraculous power, especially when he desired to calm the agitation of his dying patients. It has been said by others that no sooner did the doctor put his beads around the neck of the dying, or in their hands, that the most troubled became tranquil and peaceful. All desired him to be with them, and loved to listen to his fervent prayers, or his soothing words.

In his immediate neighborhood there lived several families very antagonistic to the Catholic religion; who openly declared their animosity and willingness to destroy everything Catholic, and a father of a family made it no secret that the law only deterred him from laying hands on every "papist" he met. He was however fond of the doctor, and would have no other to attend his family. His wife became very ill, and our doctor, on leaving her one morning missed his beads. He knew it was useless to return and ask for them; such an object of "superstitious worship," as the family termed such things, must be committed to the flames immediately. He returned home sorrowing; fervently did he beg our Blessed Mother to prevent their desecration, and bring them back to his possession.

He determined that his first call the following morning should be to the Protestant patient. He sat some time, and at last ventured to inquire if they had seen anything belonging to him after his departure the previous day. They replied, no; and seeing his anxiety, wished to know what he had lost. But the doctor thought it prudent to keep silent; he knew their sentiments too well. On leaving the house to enter his carriage, one of the little sons ran after him, calling: "Doctor! Doctor!" He turned to answer the child, who casting a glance towards the house, as if afraid of being caught in some disgraceful act, slipped something into the doctor's hand, saying: "I saw you drop these in mother's room yesterday, and picked them up before Sissie got them; I knew she would throw them in the fire." The doctor had his beads once more, and to the child he said affectionately: "My dear sonnie, I can never forget you for this act of kindness; you have restored to me what I hold dearest on earth. I will beg our Blessed Mother to make you a Catholic and one of her devoted children."

After many years had elapsed, the doctor received a letter postmarked, Little Rock, Arkansas. On opening it, he saw the signature of the former Protestant boy, who wrote to tell him *he was a Catholic*, as also his wife and three little children. "The words you uttered to me, when I gave you your lost beads so many years ago, have ever been ringing in my ears, and something always urged me to see a priest and enter the Church. I at last followed the inspiration, and thanks to our Blessed Mother, I am one of her children. I say my beads daily, and

they are responded to by my little family. I owe the grace to her and to you. Continue to pray for me and mine." The doctor related the above with tearful eyes and fullness of heart. (Fr. A. S., O. F. M.)

## The Finding of the Holy Cross.



AY 3rd should be a day of great devotion among Catholics, for on it is commemorated the discovery or "finding" of the Holy Cross which had been lost sight of for many years.

Tradition says that after our crucified Redeemer was taken down from the Cross, the Cross itself was buried near the place of crucifixion by the Jews, to prevent the Christians paying their devout respect to the instrument of the World's Redemption. During the great persecutions that followed, the Cross remained lost, till Constantine, after his conversion, intimated to Macarius, Bishop of Jerusalem, his wish to build a Christian church upon the site of the Holy Sepulchre, and in the year 326 A. D., his mother, St. Helena, although at the time past eighty years of age, came all the way from Rome to search for the holy tomb. She found it and three crosses close at hand with nails and the historical inscription, of which latter relic no doubt as to its genuineness seems to have ever been advanced.

But which was the True Cross? The thought occurred to Macarius to bring all three to a lady who was very sick in the city and apply them with a view to her recovery. So when the application of one and then of another produced no result, while the application of the third was succeeded by an immediate cure, it was decided, so tradition relates, that the identity of the True Cross had been established. Helena sent the nails, the inscription and a portion of the precious relic to Rome; the rest was kept at Jerusalem, where during a long period of time it was exposed every Good Friday for the veneration of the faithful. This history is verified by contemporary authors and later Pope Gregory XI. appointed a special office for the day, and still later Clement VIII. raised the rank of the festival and revised the office.

In A. D. 614 we are told the relic was captured by Chosroas, the Persian, but was recaptured by Heraclius, and it is reputed to have been again lost in 1187 to Saladin. Another history tells us it was kept entire until 636 A. D., when it was distributed to prevent it falling into the hands of the infidels.

From the time that the True Cross was found, the possession of a particle has been a high object of ambition with communities and individuals. St. Paulinus speaks of it as "a guard of our present and a pledge of our everlasting salvation."



(For ST. ANTHONY'S MESSENGER.)

**Plain Truths Plainly Told.**

WE Americans feel greatly flattered in the boast of being the most civilized people on the globe. Now, is this boast substantiated on facts, or is it nothing more than vain and effeminate flattery? Let us see!

**WHAT IS CIVILIZATION?**

Not many years ago an American ambassador to a foreign court defined civilization as perfectly symbolized by the two words "a railroad station and a telegraph pole." There is truth in the definition, but it is not one that might be put in a dictionary.

By "civilization" we mean a condition of social well-being. That society or nation is civilized in which the universal welfare is recognized and respected, and where trades and arts and sciences find an orderly and natural development for the moral and physical benefit of the people at large. Civilization is

**BASED ON MORALITY.**

When men of the twentieth century speak or write about civilization, we suppose them to mean the Christian civilization, the highest in the history of mankind, a civilization founded on Christian morality as proclaimed by the divinely appointed teacher, the Church of Christ.

"Christian morality demands such distribution of wealth that all may live comfortably; it moderates the desire for riches, because it looks upon wealth not as an end to be aimed at for its own sake, but as the means to a higher end; it teaches the right and proper use of wealth, and enjoins the giving of assistance to the poor by teaching that the superfluities of wealth are the patrimony of the needy. The maxims of Christian morality, underlying all Christian civilization, are:

**MEN ARE BROTHERS;**

labor is the duty of every one, and has a purifying and elevating effect upon all; idleness is a vice; talents must not be buried, they should be employed for the good of all; we must have the oil of good works in our lamps, if we wish to be admitted into the kingdom of heaven. The diffusion of such moral principles among men is the greatest benefit that can be bestowed on society. (Stang, "Socialism and Christianity.")

Here we have in a nutshell the solution of the now all-important social problem. But, it is rather the application of such moral principles; we need another spirit than the spirit of materialism to guide and shape our destinies; we need a re-creation of society, a renovation of men's hearts and minds, not only of the workingmen, but also, and above all, of

## THE BUSINESS-MAN.

This crying need of the hour our Holy Father has sounded throughout the world in these few but beautiful words which must be the all-guiding motto of every American citizen: "To re-establish all things in Christ."

May we entertain such hopes for the welfare of our country?—Well, one should expect, we have a pretty good sort of American citizens and business-men who are willing to let their fellow-citizens live, even if they do not worship at the same church, and in the front pews!

Unfortunately there are some who worship at the altar of "Trusts," "Monopolies," rich "Syndicates" and "material stocks," and thus enormous fortunes are being amassed by a few, while thousands upon thousands are in want of the bare necessities of life; and in many instances with this fierce competitive system of the present day those few "have been able to lay upon the teeming masses of the laboring poor a yoke little better than of slavery itself." (Leo XIII.) It is, indeed, not a secret any more that the wealthy demagogues dictate war and peace, just to suit their commercial enterprise! Hearts are bleeding to death under the cruel horrors of the sweat-shops; husbands and sons must sacrifice their life on the bloody battlefield just for the sake of opening a new market for the greedy capitalists and the soulless trusts! And the widowed mothers, the orphaned children, the workingmen growing almost desperate under the curse of industrial enterprise, cry aloud for

## SOCIAL REFORMS.

But, while "every story has two sides," we must be honest and acknowledge that both employers and employees are greatly in need of reform. Wealth employed in industrial enterprise provides work for the masses, gives them an honorable existence, and, consequently, wealth must be respected. Again, according to the teaching of Jesus Christ, the wealthy man must consider himself the steward of the things he possesses. The employer must remember that

## JUSTICE AND CHARITY

are the great factors of prosperity. Capital and labor must co-operate to make the one lucrative and the other proficuous. The rare genius of inventors, the shrewd perseverance of discoverers, the sharp foresight of investors, the daring enterprise of capitalists, are as necessary to the well-being of society as the labor and toil of the workman. Capitalists and workmen should live together in perfect harmony—work for each other. He who sows the seeds of discord between rich and poor or creates hostility between laborer and employer, does the work of the devil. The religion of Christ draws rich and poor together by reminding each class of its duties to each other. The spirit of evil separates them



and makes them enemies. Capital and labor depend on each other; they dovetail into each other. Capital cannot do without labor, and labor cannot do without capital. Mental agreement results in mental well-being. "The workingman," Cardinal Manning remarks, "has the living capital of strength and skill. If strength and skill are unproductive without gold and silver, gold and silver are dead without strength and skill. A free and faithful contract between them is necessary for the productiveness of both." (Stang, "Socialism and Christianity.")

The employer has not an absolute and independent right over his wealth; he cannot deprive the workingman of his just and proper share in the product, and neither can he force him to submit to the alternative, either to agree to the conditions, or hunger and starve with wife and children. Nor can the workingman accept any rate of wages. This assertion may be doubted; employers as well as employees may make exceptions to it. Pope Leo XIII, in his Encyclical on Labor, offers the following explanation: "A man's labor has two notes or characters; first, it is personal, because it is the exertion of individual power for personal profit; secondly, it is necessary, because the natural law of self-preservation obliges him to work in order to live. If labor were merely personal, then a man might take any amount of wages offered him; but as labor is necessary to sustain life, a man is bound to get enough for his work to live, and, in case of a married man, to support himself and his family in reasonable and frugal comfort. The workingman has a right, not merely to vegetate, not merely to earn his bread, but to live and eat his bread with butter; that is, he has a right to expect a share in the innocent pleasures and comforts of life."

The most important, yes, the indispensable, factor in the social reform is the

#### REVIVAL OF CHRISTIANITY.

Legislative measures may produce the external framework of a new social order; but it is Christianity only that can give life, and secure stability to a reconciliation. The wisest and most humane legislation will never appease the hostile social elements. This reconciliation and peace must be founded on religious and Christian principles; it must be held sacred as a matter of conscience. People who will not respect Divine law can never be taught to respect human law!

"This revival of Christianity, however, must not be confined to the laborer; it must also extend to the higher and more influential classes of society. Is it not bitter irony if our so-called 'cultured classes' expect Christian patience and resignation from the laborer, while they themselves disregard the laws of Christianity, and publicly profess the grossest infidelity? It sounds indeed like irony if the rich preach economy and self-denial to the poor, while they themselves indulge in the most ex-

travagant luxury and dissipation. The wealthy must begin the social reform at home. They must come to the conviction that they have not only rights but also duties toward the laboring-man—duties of justice and duties of charity. They must bear in mind that they have been appointed by God, as it were, the administrators of their earthly possessions, which should in some way serve for the benefit of all. They should remember that the laborer is not a mere chattel, but a rational being, their brother in Christ, who, in the eyes of God, is equal to the richest and most powerful on earth. It is only this bond of Christian sentiment—of mutual love and reverence between rich and poor, high and low—that can bring about a reconciliation of the social conflicts of our times.

“And since the Church is the God-appointed Guardian and Preserver of the Christian religion, and since she cannot fulfill this task unless she is free to exercise all her power and influence, we must demand for the solution of the social problem

#### THE PERFECT FREEDOM OF THE CHURCH

in all her ministrations. Above all, we must insist on the full freedom of the Church to exercise her saving influence on the schools, from the common school to the university. Liberalism has used the schools and universities to alienate the nations from God. Socialism is beginning to adopt the same policy for the subversion of the social order; and if the Church is to exert her influence for the salvation of society in our day, she must do so chiefly in the field of education.”—(*Cathrein, Socialism.*)

### Christ in Heaven and On Earth.

Heaven and earth were at one time engaged in a dispute as to which had the right of possessing Jesus Christ. Both claimed the fullest right to God, the supreme Good. Heaven maintained: “To me He belongs; here He has erected His eternal throne; from here He descended to earth to bestow upon man the thirty-three years of His earthly existence. This time has now expired, and I long for His return.” Earth protested, saying: “Since the Son of God became man, He is mine; in mortal frame He lived here for thirty-three years; I nourished Him. Never did I possess anything more precious; I will not part with Him.” And behold! God’s wisdom and love satisfied both heaven and earth: Jesus Christ ascended visibly into heaven, but remained invisibly upon earth. The angels adore Him at the right hand of His Heavenly Father; mankind possesses and worships Him in the most Blessed Sacrament. Why should men on earth envy the inhabitants of heaven? A deceased religious of her community once appeared to St. Teresa, saying: “We in heaven and you on earth must resemble each other in love and gratitude towards God; for you possess under the sacramental veil Him whom we behold face to face in heaven.”





# For Our Young Folks



(For ST. ANTHONY'S MESSENGER.)

## Honor Thy Father and Mother!



ANNA was a farmer's daughter, but her beauty might have been coveted by many a high-born dame. As her father was in comfortable circumstances, and both he and his wife were proud of their lovely daughter, she was allowed to work or to be idle at her own pleasure, and her only regular duty was attention to her blind sister Ellen. Still, although preserving her delicate hands white and soft, and her form stately and tall, Anna was by no means a useless member of the cottage family. Her busy fingers shaped the snowy caps, which her mother declared "fitted her head as if they were made for it." Ellen's spotless dresses and muslins owed much of their purity to her sister's watchful care, and many a dainty dish found its way to the farmer's table which, he well knew, was prepared by Anna. So, with light pleasant duties, rendered dear by home affections, the young girl's life sped on. But a change came.

There arrived at the village, for recreation, a young man of handsome face and figure, and winning address—one skilled in the art of pleasing. With his time unoccupied, and his fancy struck by Anna's exceeding loveliness, he determined to win the love of the young country girl. It was just after sunset, one pleasant spring evening, that Anna was walking slowly through one of her father's meadows on her way home, when she was startled by the report of a gun from a little thicket near her. With a feeling of terror, for the sound was not a common one in that peaceful neighborhood, she quickened her pace, and was hurrying on, when a voice calling her, made her pause; in an instant the sportsman stood before her, apologizing for the fright he had caused her, and pleading the unfrequented spot as an excuse for his having chosen it for sporting.

"But what were you shooting so late as this?"

The young man was unprepared for this question, and stammered something about an accidental discharge.

Accidental! So far as watching for some hours for Anna's return, and then firing in the hopes of startling her, could make it. He introduced himself as Edwin Parker, from Boston, and she in return, told him her name. When they parted at the farm gate, it was with a determination from his part, that it should not be the last meeting, and a strong desire on hers to see him again.

Somehow it grew into one of her habits to take long strolls after sun-

set; and Edwin, by some unaccountable magic, was always going the same way at the same time.

I will now give my readers the substance of a conversation which passed between the lovers one evening, some four or five weeks after their first meeting. They were walking in the old meadow, every inch of ground was familiar to them.

"Anna," he said in a low tone, "you do not answer me; I say, I must return to Boston tomorrow."

"It is so sudden!" murmured the girl. "But you will be here soon again, Edwin?"

"That is impossible for me to tell. It may be years before I can visit this spot after I have left it for home. Oh, Anna, how can I live without you? Why must we part?"

"Hush, Edwin; you are too violent. You will, you must, return soon!"

"Soon!" A whole year must pass before I can come here again!"

There was a moment's silence, then, bending over her, Edwin whispered: "Anna, do you love me?"

"You know I do," she answered.

"Do you love me enough to trust your future happiness in my hands, to be my wife?"

"I do; but my father—"

"Hates me; I know it well," said Edwin bitterly. "He believes because I am no farmer's lad, but a gentleman, there is no truth or goodness in me. Believe me, Anna, it is only his prejudice against cities that causes your father's dislike for me."

"But," faltered Anna, "that prejudice is so strong that I fear he will never consent to my wedding you."

"Once my wife, dearest, and he will forgive you. Though he might not be willing to let his child go, still, believe me, if the knot was tied, he would forgive."

It took long, even with Edwin's most subtle reasoning, to win Anna's consent to a secret marriage, but it was at last given, and with a promise to be in the meadow that night, prepared for a journey to Boston, she left him.

When she reached home, she found the family awaiting her for the customary evening devotions. Seating herself opposite her father, Anna listened to him reading from the "Lives of the Saints." After reciting the usual night prayers, the good father added in a clear, distinct voice: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God will give thee." Then rising, he kissed Ellen and Anna and left the room.

Anna sat motionless, where he had left her; her mother, her little



brother, the servant, and last of all, Ellen, left the room, but still she remained.

"Heavenly Father," she murmured, bowing her head upon her hands, "strengthen me, and guide me in the right way." Heavy sobs choked her voice, and she gave way to a violent fit of weeping.

"Sister Anna," said the low, sweet voice of her blind sister, coming in, "you are weeping! Will you not tell me what troubles you?"

Choking back her sobs, Anna endeavored to speak cheerfully to Ellen; it was in vain; and after one or two fruitless efforts, she silently embraced her, and sought her own room.

Edwin Parker was early at the appointed rendezvous, and waited patiently for Anna. The hour was past, and still she came not. At length weary with watching, Edwin strode from the meadow to the little country inn, where he was boarding. On his table he found a tiny note directed to himself.

"Ah!" he murmured, as he opened the note, "detained at home. I suppose. This will explain all."

Within he found these words:

"DEAR EDWIN: Could one who forsook her first duty, that to her parents, fulfill the holy duties the name of wife would bring? I dare not come. It has cost me much to write this, but I feel I am doing right, and that strengthens me. Win my father's consent, and I am yours.

"ANNA."

"Pshaw!" said Edwin, tossing the note impatiently into the fire, "it ain't worth the trouble." The next morning Edwin Parker had left the village. About a month after this, Anna was in the garden watering some plants, when her father joined her. "Anna," said he, "do you recollect a young man, who was here some few weeks ago, named Parker?"

How her heart bounded! "Yes, father," she said.

"He has been arrested for forgery, and is—Heavens, Anna, how pale you are! Are you faint?"

"I am better now," said Anna, struggling for composure. "Father, I will tell you all, and then pray for your forgiveness."

"Dear Anna, did you think your old father was blind? No, my child, you need tell me nothing. I knew all, and heaven alone witnessed your father's joy when he saw you still with him after the tempter had left."

"How did you know?" asked the daughter, very much astonished.

"I was passing in the thicket when the appointment was made, and overheard all. I watched your chamber door all night, thinking to stop you by force if you ventured out. Thank God, it was not needed!"

"Thank God, indeed!" said Anna; "had I not called upon His name I should now be either the forger's wife, or the wretched daughter."

## To Our Kind Friends.



WITH this issue we conclude the *Eighteenth Volume* of the MESSENGER. Small in size and humble in appearance, but full of good, edifying and instructive reading matter, ST. ANTHONY'S MESSENGER has found its way into thousands of Catholic homes, spreading light and sunshine everywhere, and bringing peace and consolation to many a heart steeped in grief and sorrow, or languishing in sickness and sufferings.

With a grateful heart we acknowledge the powerful help of good St. Anthony and the kind assistance given us by our ever-willing contributors, zealous agents, faithful subscribers and generous benefactors. God bless them, one and all!

### AN ANNOUNCEMENT.

At the same time we wish to announce that, beginning with the *June copy*, the first of the *Nineteenth Volume*, we intend to increase the number of pages of the MESSENGER from 36 to 44.

A handsome new cover-design, a better quality of paper, suitable for reproduction of half-tone illustrations, a notable increase of instructive and entertaining reading matter, etc., are some of the features which, we hope, will make the MESSENGER still more interesting and attractive.

While these improvements will greatly increase our expenses, the annual subscription is to remain the same as heretofore, \$1.00 to subscribers in the United States and Canada, and \$1.25 to those in foreign countries. We could not afford to do this, if we did not hope and expect all our kind friends to continue their own subscriptions, and try to spread the circulation of the MESSENGER among their own good friends. Many good souls could easily be induced to subscribe, if they were approached in a kindly manner, and told of the good work the MESSENGER is doing in behalf of *poor but worthy young men* aspiring to the sacred Priesthood. Only lately one of our good subscribers in the far-off Northwest succeeded in securing *six new subscribers* in her neighborhood by simply showing them a copy of the MESSENGER.

You will never regret having performed a good deed. The small amount of the annual subscription price will not make you *poorer*, but *happier*, and draw down upon you the blessing of God and the protection of dear St. Anthony. Especially do we remind those who have received favors through the intercession of St. Anthony, to show their gratitude by continuing their subscription and by trying to gain others as patrons of the good cause we are working for. Do this for the love of God!



To any one (agents excepted) procuring a new subscriber and forwarding the annual price of the MESSENGER for the same, we will mail, *free of cost*, a nice little book of 188 pages, bound in cloth, which contains a short sketch of St. Anthony's life, prayers, novenas, etc., in his honor, or, if preferred, a little chaplet (rosary) of the Saint, with instructions how to recite it.

Hoping that this appeal will not be in vain, we wish our kind friends and benefactors the choicest blessings of God and the special protection of dear St. Anthony.

THE EDITOR.

### Through Our Lady's Aid.

An incident related in the life of Christopher Columbus illustrates in a very striking manner how Divine Providence, through the intercession of the Queen of Heaven, specially intervenes in things of this world.

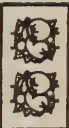
Columbus, on his return to Hispaniola, became seriously ill, and for five months was reduced to a state of complete inactivity. During this time fourteen of the principal caciques took advantage of the invalid condition of the Viceroy, as well as the ravages made by disease through the Spanish army, to enter into a conspiracy against him.

One of the native chieftains revealed the plot to Columbus. The danger was imminent. The Viceroy directed his little army to march to the grand open plain called the *La Vega*, which had been dedicated by him to Our Lady of the Immaculate Conception. The command was intrusted to his brother, Bartholomy, while he, himself, enfeebled as he was, took his station upon an eminence from which he could survey the field of battle.

Columbus could never forget his mission of peace. From the top of the hill, like another Moses on the top of the mountain, he prayed to God. The enemy numbered about a hundred thousand men; they were commanded by Manicates, a foreigner and a skillful strategist. He had selected and placed in position five thousand unerring archers; and while their arrows poured upon the little group of Castilians, the spears, javelins and axes of the rest, it was thought, would accomplish their defeat. The plan was perfectly arranged, and no human effort could prevent its successful issue. But the Virgin Immaculate, to whom Columbus had consecrated the plain which was the scene of the conflict, could not abandon in such peril her devoted servant, who had raised his supplicating hands to Heaven. And at the very moment when the air was clouded by the arrows of the Indian archers, the wind, suddenly blowing from the opposite quarter, changed the direction of the darts and turned them back upon the archers. Astounded and dismayed at this prodigy, the enemy fled in great disorder, and the Spaniards were saved.—*Ave Maria*.



## St. Anthony's Department



### St. Anthony's Ever Ready Help.



O the *Voix de Saint Antoine* a subscriber wrote lately the following account of St. Anthony's powerful help:

"Employed in an insurance company I was to hand over to a person a policy and receipt for about 100 francs. Since it was an affair for which I was to receive a commission, I pocketed these documents and kept them a few days with me, waiting for the moment to dispose of them. Now, one evening before I went out, I mechanically felt in my pockets and noticed that I had lost the policy and the receipt. I began to hunt, but I found nothing. The thought that I would have to supply out of my own money the amount of the receipt in case the receipt had been presented for collection by him who had perhaps found it, caused me great anxiety and suggested to me the thought of having recourse to the good St. Anthony. I recited then the "*Si quaeris*" and promised an offering, perhaps too moderate since my investigations remained without result. This happened that evening; the next morning I again took up my search. I went through the streets where I thought I could have pulled them out of my pockets. I went through the papers and drawers of the desk, but nothing could be found. Finally I decided to inform the party concerned of my loss and to tell him not to pay to any other person but myself the amount of his receipt. Meanwhile, I promised to increase my offering and to make known publicly my gratitude to St. Anthony. In spite of all this, nothing happened yet so far to quiet me in regard to this loss. I found out, that it had not yet been paid. Happy at this first good result, I was nevertheless distressed at not finding what I was seeking, when returning to my home, which I also had already searched very diligently, I took off my hat to wipe the perspiration from my forehead. There, lying in my hat, I see what I had hunted for several hours. I gave thanks to the great Saint, for his intervention in this case was evident."—(Translated from "*St. Antoine de Padoue*" by Fr. G. S., O. F. M.)

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—THE name of Mary is sweeter to the lips than honey, more melodious to the ear than a caressing song, more precious to the heart than is the purest joy.—*St. Anthony of Padua.*

—THEY that gain the favor of Mary shall be acknowledged by the citizens of heaven; and they that bear the mark of her servants shall be registered in the "Book of Life."—*St. Bonaventure.*

## St. Francis Seraphicus College.



THE annual German competitions for all the classes were held April 11. Though the subjects assigned to the various classes were not the easiest, the general result proved very gratifying. The following students won distinction in their respective classes for excellence in German composition: George Krause, Edward Moehringer, Edwin Miller, Paul Fiedler and Joseph Masschke.

The Easter recess lasted from April 12th to 19th. The days of Holy Week were spent in a devotional manner, the students assisting daily at the beautiful and impressive ceremonies in St. Francis Church.

Prominent among our welcome visitors of the past months were the Rt. Rev. Nicholas Matz, D. D., Bishop of Denver, Colo.; Very Rev. Anselm Mueller, O. F. M., from Cleveland, Ohio; Rev. F. Langsdale, O. S. B., London, England, and Mr. Arthur Preuss, the scholarly editor of the "Fortnightly Review."

During the month of May the students will observe daily the beautiful May devotions in honor of the Queen of May.

Preparatory to the feast of St. Anthony the students are observing the novena of the nine Tuesdays, and in these favorite devotions will also recommend to the Saint of Padua the pious intentions of our benefactors.

Presently the all-important question of vocation will again occupy the minds of a multitude of youths who are about to bid farewell to the parochial school. We hope and pray that those who feel that the Lord bids them enter the sacred ministry and the religious state will not fail to respond to this divine inspiration. Our Seraphic College is intended only for aspirants to the sacred priesthood in the Order of Friars Minor.

Students who would enter here should have passed the ordinary grades of the parochial school and must adduce a recommendation from their Rev. Pastor or some other responsible person, vouching for integrity of character and ample proficiency in past studies. Poverty or nationality will be no impediment to admission.

We kindly request our readers to "pray the Lord of the harvest that He send forth many laborers into His harvest."

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LET him cease to extol thy clemency, O Holy Virgin, who ever invoked thy aid in his necessities, and found it to fail him.—*St. Bernard.*

—WHENEVER I say "Hail Mary," heaven rejoices, earth is astonished, and the devils tremble. It produces a loving feeling in my heart which I cannot express in words.—*Ven. Thomas a Kempis.*



## Book Notices.

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The following new publications are from the press of BENZIGER BROS., New York, Cincinnati and Chicago:

**HER JOURNEY'S END.** By *Frances Cooke*. 12mo, 307 pages, cloth; price, \$1.25 net.—Here we have a remarkable story of strife, struggle and petty jealousy on the one side, and of noble endeavors and high devotion to duty on the other. False doctrines, leading to misunderstandings and perverting the mind, are slyly implanted in the human heart, and bring forth the bad fruits of discontent and revolt. The book deserves the widest circulation on account of the wholesome lessons it is capable of inculcating on the mind of every serious thinker.

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**FREDDY CARR'S ADVENTURES.** A sequel to "Freddy Carr and His Friends." By Rev. R. P. Garrold, S. J. 12mo, 262 pages, cloth; price 85 cents net.—The hero is the same reckless, mischievous boy as we have seen him in the former book. The "fun" of the story is the fooling of an ignorant fellow whom the boys induce to visit the school and then make believe that various horrors, such as are ascribed to the Jesuits by their calumniators, are perpetrated therein. Not alone boys and girls, but grown-up people as well, will be delighted with this entertaining recital of boyish pranks.

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**THE LITTLE GIRL FROM BACK EAST.** By Isabel J. Roberts. 16mo, 132 pages, cloth; price 45 cents.—Polly Day, the "Little Girl From Back East," goes with her mother to spend a vacation in California, the "Land of Sunshine and Flowers." Becoming acquainted with the Scott family that lives on a farm near by, she and her new friends have a jolly good time.

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**THE CHIEF IDEAS OF THE BALTIMORE CATECHISM,** with some additions arranged according to the method of Rev. John Furniss, C. SS. R., by Rev. John E. Mullett. Brochure, 96 pages; price \$3.25 per hundred.

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**THE CHILD PREPARED FOR FIRST COMMUNION,** according to the Decree of Pope Pius X., "Quam Singulari." By Rev. F. M. De Zulueta, S. J. Brochure, 58 pages; price \$2.25 per hundred.

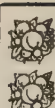
Both of these brochures will be of special interest to Pastors and Teachers of Parochial and Sunday Schools.

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—AS OFTEN as we salute Mary with an "Ave," the Blessed Virgin returns the salutation with a grace and consolation for her servants.—*St. Bonaventure.*



## Chronicle of the Order



**Rome.**—The Holy Father has, by special Brief of February 8th, appointed the Very Rev. Matthew Kardum, O. F. M., ex-Minister of the Province of the Most Holy Reduma, Archbishop of Antivari, Montenegro, and Primate of all Servia. The new Archbishop was born in Dugopolje, Diocese of Split, February 23, 1862. He entered the Franciscan Order October 1, 1880, and was ordained Priest December 21, 1884. For several years he was Lector of Theology and Canon Law in his Province. His predecessor in the Archiepiscopal see of Antavari was the illustrious Franciscan, Simon Milinovic, who died March 24 of last year, having governed his Archdiocese with much success for twenty-three years. *Ad multos annos!*

—The Very Rev. Procurator General of the Franciscan Order, Father F. M. Paolini, has published a brochure of 18 pages, in which he treats of the points necessary for the introduction of the cause of beatification of the Rev. Father Leo Heinrichs, O. F. M., cruelly murdered at the altar of St. Elizabeth's Church in Denver, Colo., February 24, 1908.

—The cause of beatification of the Rev. Father Magin Catala, O. F. M., the zealous Indian missionary of Santa Clara, Cal., who died in the odor of sanctity November 22, 1830, has advanced another step by special dispensation of the Holy Father.

—St. Patrick's Day in Rome was of more than usual solemnity this year. The new church of the Patron Saint of Ireland, on the Via Boncompagni, of which the Irish Augustinian Fr. McGrath is the zealous pastor, was completed by the well-known architect Aristide Leonori just in time to be blessed for the Feast. The dedication ceremonies were performed on the eve of St. Patrick's day by His Eminence Cardinal Martinelli, formerly Apostolic Delegate to the United States. The Feast itself was solemnized by a Pontifical Highmass in the morning, and Pontifical Vespers in the afternoon, followed by a sermon by the Very Rev. Fr. David Fleming, ex-Vicar General of the Franciscan Order. The principal solemnity of the day was, as usual, at St. Isidore's Church, where the Irish Franciscans of that venerable College made the celebration one of pleasure to all. The students of the American College, the College of the Propaganda, the English College, and the English-speaking faithful of Rome filled the church to its utmost capacity. The Pontifical Highmass was celebrated by the Right Reverend P. R. Heffron, Bishop of Winona, Minn., U. S. A. Father Hugh Benson, the well-known convert and Catholic author, preached a splendid sermon on Ireland's contribution to the Church of God.

—Last month another little band of Franciscan missionaries departed for China. Fr. Egidio Dodia, of the Bologna Province, who has for the past twenty years been zealously working in the Mission of East Hupe, after a brief visit to Italy returned to his Mission, accompanied by a young Father of the Province of St. Gregory, Spain, Fr. Isidore Romero, and Brother Gregory Mariscal of the same Province. Fr. Francisco Fuzzini, of the Province of the Marches, who also accompanied them, will labor in the Mission of Chan-si.

—This offers occasion for a glance at the statistics published in the *Acta Ordinis Fratrum Minorum* concerning the Missions of the Order for the year 1910. There are in the mission field of Africa, Asia, Europe, South America, Australia and the Philippine Islands 1,639 Priests, 211 Clerics, 708 Lay-brothers and 35 Novices. The number of Catholics in charge of the Fathers amounts to 1,373,558 and that of the Catechumens to 79,230. During the past year death took away nineteen Missionaries, thirteen Fathers and six Lay-brothers. Eighty-two other Friars have been sent into the field—67 Priests and 15 Lay-brothers.

—The Franciscan Preachers for Lent in Rome were the following: At *San Carlo*, Fr. Geremia Ducceschi, an eloquent young orator of the Florence Province; at *St. John Lateran* and *Santa Maria in Traspontina*, Fr. Leonardo Baroncelli, of the Province of Aracoeli, Rome; at *Aracoeli*, Fr. Luca Cosimi, of the same Province; at *San Antonio*, Fr. Stephen Paolini, Guardian of the "Osservanza," Brisighella, Ravenna; at *San Prassede*, Fr. Severino Mambrini, Master of Discipline and Vice Rector of San Antonio College, Rome.

—Very Rev. Fr. Systus Lagorio, Definitor General, representing the Franciscan Provinces of the United States and Mexico, has just received (March 31) the sad news of the death of his venerable mother, Margaret Lagori, of Genoa, Italy. R. I. P. —(Fr. N. R., O. F. M.)

**Malta.**—The Very Rev. Bonaventure Zahr, ex-Provincial of the Friars Minor Conventual in Malta, died at Notabile, his native place, on February 23d, in the thirty-seventh year of his service in the Seraphic Order. R. I. P.

**Bavaria.**—Died, at Altötting, March 3, the Very Rev. Francis Xavier Kapplmayr, O. M. Cap., aged eighty-six years, sixty-seven of which he spent in the Order. He was five times Provincial of the Bavarian Province of the Capuchin Order, and from 1884 to 1890 Definitor General in Rome. When the "Kulturkampf" was at its height he sent several Fathers and Brothers to America, who established themselves in Pennsylvania, and subsequently founded the now flourishing Capuchin Province of St. Augustine. R. I. P.

**Austria.**—On February 23d the Rev. Fr. John Paul Siller, O. F. M., for many years Professor at the Gymnasium of Bozen, Tirol, passed to his heavenly reward, in the sixty-first year of his age, of which he spent forty-two in the Order of Friars Minor. R. I. P.

**Ceylon.**—"The Franciscan Monthly," published by the English Friars Minor of Forest Gate, London, brings in its April issue the following interesting account of the establishment of the Third Order Regular in this far-off country:

"In Maggona, a town situated in the Archdiocese of Colombo, Ceylon, the Congregation of St. Vincent de Paul has its mother-house and novitiate. This Congregation, founded in 1891 by Dr. Bonjean, first Archbishop of Colombo, has for its object the individual welfare of its members, and the procuring God's glory through organized effort in the educational welfare of the rising generation. In the chapel of St. Vincent's Home, Maggona, this last January 17, a very interesting and important function took place, when the whole Congregation of St. Vincent, numbering thirty in all, was formally affiliated to the Third Order Regular of St. Francis of Assisi. The Brothers of this Institute have long



been desirous of participating in the Indulgences and spiritual favors attaching to the Third Order, and last year formally petitioned His Grace, the Most Rev. Dr. A. Coudert, O. M. I., Archbishop of Colombo, to intercede for them to this effect with His Holiness, Pope Pius X. Thanks to the intervention of the Minister General of the Franciscan Order, this request of His Grace was willingly acceded to, and it was this formal aggregation that the Archbishop of Colombo solemnly effected this last January 17.

"After celebrating the Community Mass, His Grace addressed the Brothers of St. Vincent de Paul. He explained to them the meaning of the aggregation, declaring that it conferred on them the privilege of bearing henceforward the name of *Franciscan Brothers*, and that it entitled them during their life and after their death to a participation in all the Indulgences and other spiritual favors which the Sovereign Pontiffs have already accorded or will in future accord to the First and Second Orders of Franciscans. He added that their chapel would enjoy the same Indulgences as those of the First and Second Orders of St. Francis of Assisi. His Grace then read in Latin the Apostolic Rescript conferring these favors and formally aggregating their Congregation to the Third Order Regular. This same Rescript was next read in Sinnalesse, and a solemn *Te Deum* terminated the ceremony. At nine o'clock the same morning the Community assembled to read to His Grace an address expressive of their joy and gratitude. His Grace in reply said that his joy was greater than theirs. He was extremely glad that he now had in his diocese *Franciscan Brothers*, members of the grand Order of St. Francis of Assisi. He expressed the hope that they would imitate the zealous and self-sacrificing labors of that Order and that many a youth of Ceylon would be attracted to join their Congregation, enriched as it now was with many Indulgences and spiritual favors."

**United States.**—According to the "Official Catholic Directory," published by M. H. Wiltzins & Co., of Milwaukee and New York, there are 14,618,764 Catholics in Continental United States, showing a gain of 271,734 over the figures presented a year ago. Adding to these figures the number of Catholics in the Philippines, Porto Rico, etc., we have 22,886,027 Catholics living under the *Star-spangled Banner*.

Glancing over the statistics, we find 4,972 parochial schools in this country, with an attendance of 1,270,131 children; of colleges for boys there are 225; academies for girls, 696; seminaries, 82, with 6,969 students preparing for the sacred Priesthood. There are 9,017 churches with resident Priests, and 4,444 mission churches; a total of 13,461—a gain of 257 over last year. The number of the secular clergy is 12,650, Priests of religious Orders 4,434—in all 17,084 Catholic Priests in the United States proper. The Hierarchy consists of *one* Apostolic Delegate, *one* Cardinal, 13 Archbishops and 97 Bishops.

**Cincinnati, O.**—On Wednesday, April 19, the Very Rev. Fr. Provincials of the various Provinces of the Franciscan Order in the United States held their annual conference in St. Anthony's monastery, Mt. Airy, Ohio. Besides the Very Rev. Eugene Buttermann, of the Cincinnati Province of St. John Baptist, there were present the Very Rev. Benedict Schmidt, of the Sacred Heart Province, St. Louis, Mo., and the Very Rev. Anselm Kennedy, of the Province of the Most Holy Name,

New York. The Very Rev. Ubaldus Pandolfi, of the Province of the Immaculate Conception, New York, being sick, could not attend.

**Louisville, Ky.**—Died, on April 4, in the convent of St. Boniface, this city, the venerable Tertiary Lay-brother John de Deo Abts, in the seventy-seventh year of his age and the thirty-first of his religious profession. R. I. P.

**New York City.**—On Sunday night, March 26, Carnegie Hall was filled almost to its capacity by an audience intelligently appreciative of an unusual composition, viz: "St. Francis of Assisi," an Oratorio by the great Belgian composer, Edgar Tinel, rendered in a masterly manner by the *Catholic Oratorio Society* of New York. Tinel has written a work orchestrally and vocally brilliant on a theme which, like the "Fiorette" and all that pertains to the sweet Saint of Assisi, has an irresistible charm, sacred and profane. The orchestration throughout, notably the overture, interludes, and especially the final description of the "Flight of the Saint's soul to Heaven," is descriptive psychological music, lyric and dramatic, of the best modern type. The chorus, composed of 150 men and women, under the able direction of Mme. Selma Kronold, sang with rare purity of tone and in wonderful unison. The soloists were adequate to the demands made upon them, especially Mr. Kitchell, who sang the part of St. Francis with very pleasing effect. No small praise is due also to Hans Kronold, who, as conductor of the orchestra, obtained such splendid results from both chorus and orchestra, the latter made up of professional musicians from the famous New York Symphony Society. The audience, among which were Archbishop Farley and Msgr. Lavelle, was representative of the city's best Catholic element, lay and cleric.

**Boston, Mass.**—Saturday, February 25, at 3 p. m., the beautiful ceremony of reception and profession took place at the Monastery of St. Clare, 38 Bennett street. It was conducted by the Right Rev. Monsignor Splaine, D. D., chancellor of the diocese, assisted by the Right Rev. Monsignor William P. McQuaid, rector of St. James Church, and the Rev. James A. Barrett, chaplain of the monastery.

The names of the young ladies who received the habit of the Poor Clares are: Miss Josephine Daggert, of Lowell, Mass., in religion, Sister Mary Xystus of the Purity of the Blessed Virgin Mary; Miss Carmella Buccillo, of Abruzzo, Italy, Sister Mary Amata of the Infant Jesus; Miss Marie Grace Talbot, of Oxford, Mass., Sister Mary Boniface of the Maternity of the Blessed Virgin Mary; Miss Helen Slattery, of New York City, Sister Mary Annetta of the Seven Joys of the Blessed Virgin Mary; Miss Carmella Brogna, of Naples, Italy, Sister Mary Cristina of the Immaculate Conception.

Sister Mary Paula (Wagner), of Owensboro, Ky., and Sister Mary Constance (Corrigan), of Chicago, Ill., made their final vows as Poor Clares. Two young ladies, Miss Annie M. McDonnell, of Nova Scotia, in religion, Sister Mary Francis of the Sacred Stigmata, and Miss Bessie Finney, of Salem, Mass., Sister Mary Anthony of the Infant Jesus, were received as externs. Sister Mary Alphonsa (Ruane), of Galway, Ireland, made her first vows as an extern. The ceremony ended with Solemn Benediction of the Most Blessed Sacrament. A large number of relatives and friends of the Sisters were present.

**Province of the Holy Name.**—(Correspondence, April 18, 1911.)—Lenten sermons were preached by the following Rev. Fathers of the Province, at:

*Brooklyn, N. Y.*—Benedict Boeing, in St. Aloysius and St. Bernard's churches; Seraphin Geegan and Gabriel Nangle, in the Church of the Holy Family; Hyacinth Rueberg and Mathias Faust, in St. Boniface's.

*Butler, N. J.*—Mathias Faust and Stanislaus Woywod, in St. Anthony's Church.

*Passaic, N. J.*—Stanislaus Woywod, on Ash-Wednesday and Good Friday in Holy Trinity Church.

*Paterson, N. J.*—Raymond Walsh, in St. Bonaventure's; Charles Loeffelholz, in St. Boniface's; Seraphin Geegan and Gabriel Nangle, in St. George's Church.

*Carlstadt, N. J.*—Mathias Faust, on Good Friday night in St. Joseph's Church.

MISSIONS were conducted by the:

Rev. Matthew Fox, in Our Lady of Angels' Church at Singac, N. J., from April 9 to 16. He was assisted by Rev. Raymond Walsh, the pastor.

Rev. Fathers Dominic Scanlan, Matthew Fox, Dominic Rowland, Seraphin Geegan and Benedict Boeing, in St. Agnes' Church, New York City, from March 6 to 26. Msgr. Brann, the Pastor, was highly pleased with the success. Seven thousand five hundred confessions were heard and several converts received into the Church.

Rev. Fathers Dominic Scanlan, Matthew Fox and Dominic Rowland, in St. Mary's Church, Audubon, N. J., from March 26 to April 9. Rev. Joachim Cuniffe preached a series of sermons in the same church during the week following the mission.

RETREATS were given by: Vincent Kelley, to the Franciscan Sisters of St. Francis Hospital, East 142d street, New York City, from April 18 to 25.—Rev. Benedict Boeing, to the Franciscan Sisters at Stella Niagara, from April 9 to 18.—By Rev. Vincent Trost, O. F. M., of the Province of St. John the Baptist, Cincinnati, O., to the students of St. Bonaventure's College during Holy Week.

On March 25, fourteen Novices of the Third Order Regular of St. Francis made their first vows in Religion during a solemn Highmass at 10 o'clock, in the convent-chapel of Our Lady of Angels, Glen Riddle, Pa. The Novices were prepared by a ten days' retreat conducted by Rev. Marcellus Kolmer, O. F. M., of St. Patrick's Church, Buffalo, N. Y., who also presided at the solemn and impressive ceremonies of profession.

The Rev. Fathers Dominic Scanlan, Matthew Fox, Dominic Rowland and Seraphin Geegan will give a two weeks' mission, beginning April 23, in St. Mary's Church, New Britain, Conn.—(Fr. S. W., O. F. M.)

**Province of the Sacred Heart.**—(Correspondence, April 15, 1911.)—*Quincy, Ill.*—The corner-stone of the new chapel at St. Francis Solanus College, Quincy, was laid Sunday, March 19, the Feast of St. Joseph. The sacred function was performed by Very Reverend Benedict Schmidt, Provincial of the Sacred Heart Province, and was witnessed by vast crowds of interested spectators. The college was represented at the ceremony by the faculty, the student body and the local alumni; the local clergy by Priests from each of the churches of Quincy; St. Francis Solanus parish by several hundred members, and the city at large by



hosts of interested friends. The ceremony opened at 1:45 p. m. with a procession of the students, alumni and clergy to the site of the new building. During the sacred rites which followed, Fr. Provincial was assisted by Fathers Kunsch and Telken of Quincy, Fr. Edward Lunney officiating as Master of Ceremonies. As the stone was placed there were enclosed in it a record of the day's event, a list of the faculty and students in attendance at the college this year, also several new coins and copies of the local newspapers. The ceremony proper completed, Fr. M. Foley, of St. Peter's Church, Quincy, engaged the attention of the assembled multitude with a strong and stirring address on the subject of religious education. Thereupon the bulk of the crowd dispersed, as all could not be accommodated at the indoor services following. Benediction with the Blessed Sacrament was then given in the college hall, which is serving as chapel pending the completion of the new edifice. After an informal reception in the college parlors, the apartments of the great institution were thrown open for the inspection of the visitors. Thus the great day closed. The new chapel will be completed in the course of this year. Brother Anselm Wolff, of the Sacred Heart Province, is the architect.

*Chicago, Ill.*—The grand new school of St. Augustine's parish, Chicago, which has been under project for several years past, is now nearly completed according to the original extensive plans. It is to be dedicated April 30 by Rt. Rev. Paul Rhode, Bishop-Auxiliary of Chicago. About 1,200 children, under charge of twenty-two Sisters of the Handmaids of Christ, will immediately enjoy the benefit of the new school.

*Missions.*—The holy Mission at St. Francis, Wis., conducted by Fathers Francis Hasse and Titus Hugger from March 5 to 15, proved quite fruitful. The parish consists of about 175 families, English and German. Zealous attendance at the sermons, about 700 confessions, and scores of new members for the various sodalities of the parish, especially boys' and young men's sodalities, give consoling promise of lasting results.

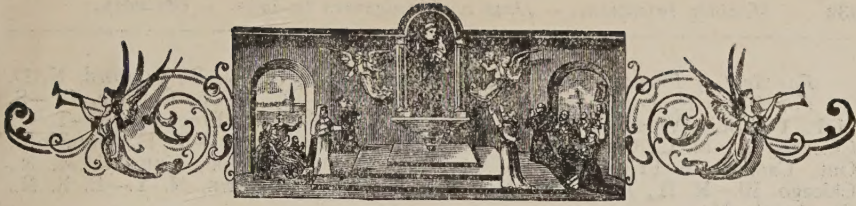
Similar results were effected, by God's grace, through the same Missionaries at St. Mathias' parish, Chicago, in a mission from March 19 to April 2. There are about 350 families in the parish. Confessions numbered above 1,000, about 120 new members were gained for the parish societies, forty-two of which stand to the credit of the young men's sodality. The Apostolate of Prayer was introduced in the parish in the course of the mission.

—On April 26 five Fathers of the Province will celebrate the 25th anniversary of their ordination to the holy Priesthood. They are: Fr. Herbert Slotter, of Jordan, Minn.; Fr. Cyriac Stempel, of Columbus, Neb.; Fr. Marcellus Buehlmann, of Hermann, Mo.; Fr. Otho Jansen, of Chaska, Minn., and Fr. Anthony Moll, of Cleveland, Ohio.

—(P. R. M., O. F. M.)

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—A MIND that knows not worry, sees things in their right proportion. The finest landscape of Corot viewed askint, or out of focus, would appear distorted and untrue. Let us hang life on the line, as painters say, and look at it honestly.



## Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover — otherwise not.

*La Salle, Mich.*, March 23, 1911. Having promised St. Anthony a donation for his poor students, if my son should get a suitable position, I am pleased to fulfill my promise herewith, for he has obtained a very good place, thanks to the dear Saint.

D. S.

*Greeley, Neb.*, March 23, 1911. Some time ago I made a novena in honor of St. Anthony, asking him to get me a good farm to rent. As my request has been fully granted, I return sincere thanks to the powerful helper in all needs, and enclose the promised alms for your poor students.

E. C.

*Chicago, Ill.*, March 26, 1911. Enclosed offering I promised for bread for the poor students, if I succeeded in getting a good place for business by the first of March. Thanks to the intercession of Our Blessed Mother, St. Joseph and St. Anthony, I have procured the place.

F. McD.

*Attleboro, Mass.*, March 31, 1911. I desire to give sincere thanks to dear St. Anthony for the recovery of a woman from a severe case of pneumonia, and for a friend who had been seriously sick with a bad cold.

B. H.

*Erie, Pa.*, April 4, 1911. Enclosed alms for St. Anthony's Bread was promised if I were successful in finding a sum of money which I had either lost or misplaced. Thanks to the S. Heart, the B. V. Mary, and dear St. Anthony, after another diligent search the full amount was found intact.

K. L.

*Dorchester, Mass.*, April 5, 1911. I enclose offering for poor students to express my sincere gratitude to Our Lady and St. Anthony for the recovery of my brother, who was away from home, from a severe sickness.

G. L.

*Milwaukee, Wis.*, April 6, 1911. Enclosed alms was promised more than a year ago if a little child, confided to my care, got well and remained in good health while in my charge. Thanks to the S. Heart, Bl. M. Sophie, and good St. Anthony, my request has been fully granted.

A. K.

*Portland, Ore.*, April 7, 1911. Enclosed please find an offering for St. Anthony's Bread in behalf of the poor students, sent by a non-Catholic for a favor received from St. Anthony.

M. M. L.

*Maspeth, L. I., N. Y.*, April 10, 1911. After patiently waiting and praying for a certain position, my husband, who is not a Catholic, has at last obtained the place desired. In gratitude to the B. V. Mary, St. Anthony and the Poor Souls, I send you enclosed alms for St. Anthony's Bread from the first pay received.

F. K.

*Cincinnati, O.*, April 12, 1911. My husband having had a bad fall which left his leg in a very bad shape, we prayed fervently to the B. V. Mary, St. Joseph and St. Anthony for his recovery. Thanks to their intercession, he is perfectly cured, and we enclose an alms for the poor students.

A. M.

*Philadelphia, Pa.*, April 14, 1911. Enclosed offering is in thanksgiving to Our Dear Lord, the B. V. Mary, St. Joseph and good St. Anthony, for the successful sale of two houses.

D. J. M.

*Holden, Mo.*, April 15, 1911. For the successful treatment and cure of a cancer, we wish to give public thanks to dear St. Anthony and enclose the promised alms for the poor students.

A. O.T.

### THANKSGIVINGS ARE ALSO OFFERED:

*For Restoration to Health:* E. S. M., Egg Harbor, N. Y. (sore throat and recovery of voice).—W. J. L., Chicago, Ill. (improvement).

*For Recovery of Lost Articles:* J. F. G., Shamrock, Tex. (wedding ring).—A. S., Hamilton, O. (a sum of money).



*For Sale of Property:* L. C. G., Lewiston, Idaho.—J. W. R., Concord, N. D.  
*For Other Favors:* Mrs. W., Milwaukee, Wis.—R. M. N., Chicago, Ill.—S. McF., Centralia, Wash.—A. V. F., Madison, Wis.—S. E. J., Freeport, Ill.—T. O., Chicago, Ill.—M. C., Cincinnati, O.—L. C. G., Spokane, Wash.—T. H., Brantford, Ont., Canada.—A. Friend, Philadelphia, Pa.—L. D., Castleton, Kan.—C. M. R., Chicago, Ill.—R. H., Elk River, Minn.—H. A. H., Watertown, N. Y.—E. E. N., Westbrook, Me.

## Monthly Intentions.

For many persons to make their Easter duty, and approach the Sacraments frequently.—Grace of a happy death.—Conversion of several persons to the Catholic faith.—For success in my trade.—Just settlement of several law suits.—Sale of a home.—Cure of stomach and nervous trouble.—For promotion in a position.—For the reform of many persons and grace of temperance.—Speedy sale of paintings and other articles, as a means of support.—Restoration of health.—To obtain good and steady employment.—To obtain suitable homes.—For success in business.—To make a successful examination.—Successful sale of houses.—The regaining of lost positions.—Speedy sale of goods.—To have a good crop and means to pay debts.—Grace of temperance for a father.—That several persons be restored to sound mind.—Reconciliation between several persons.—Cure of various ailments.—Successful sale of property.—To find lost articles.—A missing relative.—Good health for a priest.—Success of a new venture.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—The conversion of sinners.—The Poor Souls.

## Days of Indulgences in May.

On the 13th. St. Peter Regalatus, Conf. I. O.  
 On the 17th. St. Paschal Baylon, Conf. I. O.  
 On the 19th. St. Ivo, Conf. III. O.  
 On the 20th. St. Bernardine of Siena, Conf. I. O.  
 On the 25th. ASCENSION OF CHRIST. **General Absolution.**  
 On the 30th. St. Ferdinand, King, Conf. III. O.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

## Monthly Patron: ST. FERDINAND.

## Obituary.

Of your charity pray for the soul of WILLIAM C. LAWTON, who departed this life March 16, 1911, at Taunton, Mass., in the sixty-ninth year of his age.—Mrs. CATHERINE LAUGHLIN, who passed to her eternal reward March 24, 1911, at St. Francis Hospital, Cincinnati, O., in the eighty-fourth year of her age, a devout member of the Third Order.—Mrs. MARY O'HARE, who died April 16, 1911, aged 84 years. She was the venerable mother of Rt. Rev. Msgr. P. F. O'Hare, Rector of St. Anthony's Church, Brooklyn, N. Y.—EVA MARY STOCKOVER, who passed to her reward April 16, 1911, at Jefferson City, Mo.—Mr. J. H. TILDEN, who departed this life February 1, 1911, at Hamilton, Ont., Canada. Received into the Church on his death bed.—Miss EMILIE TROST, who passed to her eternal reward April 9, 1911, in St. Mary's Hospital, Cincinnati, O., in the 53d year of her age. She was a faithful member of the Sodality and of the Third Order, the sister of our Rev. Confrère, Fr. Vincent, O. F. M.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!





